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An Analysis of Qur'an Reading Ability through the Ummi Method at SMP Negeri 1 Dagangan: A Pierre Bourdieu Social Practice Perspective

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ABSTRACT

This study examines the implementation of the Ummi method in Qur'an reading instruction at SMP Negeri 1 Dagangan through Pierre Bourdieu's theory of social practice. It employs a qualitative approach with a case study design, drawing on interviews, observation notes, and available learning program documents. The analysis focuses on three themes: instructional organization based on students' initial abilities, reading habituation through routines and repetition, and the role of prior learning experiences and social support in students' practices. The findings indicate that instruction is organized through initial ability mapping, placement according to jilid (textbook level), teacher guidance and correction, and staged evaluation. Morning reading activities and home assignments provide opportunities for repeated practice, although student participation varies. Prior Qur'anic learning experiences, teacher and family support, and school rules help contextualize students' reading practices through the relationship among habitus, capital, and field. The study does not establish that the Ummi method alone causes improvements in all students' reading abilities, as comparative individual assessment data are needed to determine the extent of changes in reading ability. Its contribution lies in a contextual interpretation of Qur'an learning that connects pedagogical structures with social practices in a public secondary school.

ABSTRAK

Penelitian ini mengkaji implementasi Metode Ummi dalam pembelajaran membaca Al-Qur'an di SMP Negeri 1 Dagangan melalui perspektif teori praktik sosial Pierre Bourdieu. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, dengan memanfaatkan data yang diperoleh melalui wawancara, catatan observasi, dan dokumen program pembelajaran yang tersedia. Analisis difokuskan pada tiga tema, yaitu pengorganisasian pembelajaran berdasarkan kemampuan awal peserta didik, pembiasaan membaca melalui rutinitas dan pengulangan, serta peran pengalaman belajar sebelumnya dan dukungan sosial dalam praktik peserta didik. Temuan penelitian

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

		menunjukkan bahwa pembelajaran diselenggarakan melalui pemetaan kemampuan awal, penempatan peserta didik berdasarkan tingkatan jilid (buku ajar), bimbingan dan koreksi oleh guru, serta evaluasi secara bertahap. Kegiatan membaca Al-Qur'an pada pagi hari dan penugasan di rumah memberikan kesempatan bagi peserta didik untuk melakukan latihan secara berulang, meskipun tingkat partisipasi mereka bervariasi. Pengalaman belajar Al-Qur'an sebelumnya, dukungan guru dan keluarga, serta peraturan sekolah membantu menjelaskan konteks praktik membaca Al-Qur'an peserta didik melalui hubungan antara habitus, modal, dan ranah. Penelitian ini tidak menyimpulkan bahwa Metode Ummi secara tunggal menyebabkan peningkatan kemampuan membaca Al-Qur'an pada seluruh peserta didik, mengingat data penilaian individual yang bersifat komparatif masih diperlukan untuk menentukan tingkat perubahan kemampuan tersebut. Kontribusi penelitian ini terletak pada interpretasi kontekstual pembelajaran Al-Qur'an yang menghubungkan struktur pedagogis dengan praktik sosial dalam konteks sekolah menengah negeri.
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A. Introduction

The ability to read the Qur'an is a fundamental competency in Islamic education because it enables students to engage with the primary sources of Islamic teachings and supports the development of religious knowledge and practices. This competency extends beyond recognizing hijaiyah letters to include accurate pronunciation, the application of tajwid rules, reading fluency, and consistency in reading practice. Developing these competencies requires structured instruction, continuous guidance, and assessment that responds to students' learning progress. (Supriadi et al., 2022) demonstrate the relevance of systematic instructional strategies in developing Qur'an reading skills, while (Kusnadi et al., 2025) map the development of Qur'an learning research in Indonesia from 2014 to 2024. Taken together, these studies provide a foundation for understanding Qur'an reading instruction not merely as the delivery of instructional content but as an educational process shaped by pedagogical approaches, implementation practices, and learning contexts. Examining these dimensions is particularly important for understanding how instructional programs operate in practice and how students experience the learning process.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

One approach to developing Qur'an reading ability is the Ummi method, which emphasizes structured instructional stages, guided reading practice, teacher feedback, and reading assessment. Previous studies have examined the implementation of the Ummi method and its relationship with Qur'an reading ability in different educational contexts (Hadinata, 2021; Muhaini et al., 2023). Evaluative studies have also highlighted the importance of examining both instructional processes and learning outcomes (Amalia et al., 2024; Muhtadi et al., 2024). This body of literature provides a basis for understanding the Ummi method as a pedagogical approach. Nevertheless, the presence of standardized instructional procedures does not necessarily produce uniform learning experiences or outcomes. Students may enter the same program with different initial abilities and prior Qur'an learning experiences, while their participation may also be shaped by teacher competence, family support, and the wider school environment. These contextual differences suggest that the implementation of a learning method needs to be examined not only in terms of its instructional procedures but also in relation to the social conditions under which learning takes place.

An analysis focusing exclusively on instructional procedures may therefore be insufficient to explain why students experience the same learning program differently. To address this issue, the present study draws on Pierre Bourdieu's theory of social practice, particularly the concepts of habitus, capital, and field (Bourdieu, 1977, 1986). Habitus refers to dispositions formed through social experiences; capital refers to resources that actors can mobilize within a particular field; and field refers to a structured space of social relations characterized by specific rules, positions, and forms of recognition. Research on habitus in education suggests that students' experiences and institutional structures may be associated with their practices and educational opportunities (Jackson, 2022; Tan & Liu, 2022). This theoretical perspective enables Qur'an learning to be examined not only as the acquisition of reading techniques but also as a social practice shaped by the relationship between prior experiences, available resources, repeated routines, and institutional rules. However, these concepts must be interpreted in relation to empirical evidence rather than applied automatically to every

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

repeated activity. Their analytical value lies in explaining how individual experiences and social conditions interact within a particular educational setting.

At SMP Negeri 1 Dagangan, the available program documents describe the planning of Ummi instruction through student grouping, teacher activities, observation and supervision, reading-level assessments, progress reporting, and munaqasyah. The program calendar for the 2026/2027 academic year records 68 effective days of Qur'an learning in the first semester. These documents indicate the presence of an organized program structure and planned monitoring mechanisms, but they do not, by themselves, establish that every planned activity has been implemented or that all students have achieved the intended learning targets. Accordingly, this study examines the available interview data, observation notes, and program documentation to develop a contextual understanding of the program's implementation. The study adopts a qualitative case study design to examine how instructional practices are organized and experienced within their specific institutional context. Distinguishing among program planning, actual implementation, and learning outcomes is essential to ensure that interpretations remain proportionate to the available evidence (Amalia et al., 2024; Supriadi et al., 2022). This distinction also provides a basis for examining the relationship between the formal structure of the program and the social practices that emerge during its implementation.

Previous research on the Ummi method has examined instructional implementation, program management, and Qur'an reading ability across various educational institutions. (A'yun & Romadlon, 2022; Sumiati et al., 2023), for example, investigated the implementation of the Ummi method in elementary school contexts. However, elementary schools, Qur'an learning institutions, and public secondary schools differ in their institutional characteristics and learning environments, making their contexts not entirely comparable. Meanwhile, research on educational habitus and social capital offers analytical perspectives for understanding how social environments and available resources relate to educational practices, but the studies cited here do not directly address Qur'an reading practices through the Ummi method in public secondary

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

schools (Schoville et al., 2024). This distinction points to the need for a context-sensitive analysis that connects instructional implementation with students' experiences and the social conditions surrounding their learning.

Accordingly, the research gap addressed by this study concerns the integration of an analysis of the Ummi method's implementation with a sociological interpretation of students' learning practices in a public secondary school. This gap does not imply that the implementation of the Ummi method or the sociological study of education has never been examined. Rather, it identifies an analytical opportunity to investigate how initial ability mapping, placement according to jilid (textbook level), reading habituation, teacher guidance, and program evaluation interact with students' prior learning experiences and the support available from school and family environments. Bourdieu's framework provides a basis for interpreting the relationships among students' dispositions, available resources, and the instructional structures that shape their learning opportunities. The contribution of this study therefore lies not simply in its research setting but in connecting the pedagogical organization of Qur'an reading instruction with the social practices evident in the available empirical data. By bringing these dimensions together, the study offers a contextual interpretation of how a structured learning program operates within the social and institutional environment of a public secondary school.

This study addresses two research questions: (1) How is the Ummi method implemented in Qur'an reading instruction at SMP Negeri 1 Dagangan? and (2) How can instructional practices, prior learning experiences, and support from the school and family environment be understood through Pierre Bourdieu's theory of social practice? Accordingly, the study aims to analyze the implementation of the Ummi method and interpret the dynamics of instructional practices through the relationship among habitus, capital, and field. Based on the qualitative analysis of interviews, observation notes, and available program documents, the findings indicate that instruction is organized through initial ability mapping, placement according to jilid, teacher guidance and correction, and staged evaluation. Morning reading routines and home assignments provide

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

opportunities for repeated practice, although student participation is not uniform. Prior Qur'an learning experiences, teacher and family support, and school rules further illuminate the social context in which students' reading practices take place. These findings contribute a contextual interpretation of Qur'an learning as a social practice shaped by the interaction between pedagogical structures and students' circumstances. In practical terms, the analysis may inform reflection on how instructional structures can be maintained while accounting for differences in initial ability and continuity of practice. However, the findings are not intended to establish that the Ummi method alone causes improvements in the reading abilities of all students, as sufficient comparative individual assessment data are not available to determine the overall magnitude of changes in reading ability.

B. Methods

This study employs a qualitative approach within an interpretivist paradigm and adopts a case study design. This design is used to understand the implementation of the Ummi method and the dynamics of Qur'an-reading practices within the institutional context of the school, rather than to test causal relationships experimentally or generate statistical generalizations. A case study enables an in-depth examination of processes and contexts when the boundaries between a phenomenon and its social environment are interconnected (Creswell & Poth, 2018; Denzin & Lincoln, 2018).

The unit of analysis is the practice of Qur'an reading instruction through the Ummi method as an educational program at SMP Negeri 1 Dagangan. The analytical focus encompasses grouping based on initial ability, instructional stages, teacher guidance and correction, reading habituation, assessment, previous learning experiences, and support from the family and school environment.

The available research materials include interviews with the program coordinator, an Ummi teacher, and one student; classroom observation notes; and program documents, including the calendar and action plan. The reference to these three categories of informants describes the informants identified in the materials examined;

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

it does not constitute a claim that this number necessarily represents the total number of research participants. Information regarding the total number of informants, participant characteristics, recruitment procedures, and interview duration should only be added after verification against the original research records (Palinkas et al., 2015; Robinson, 2014)

Interviews were used to obtain information about program management, teaching strategies, learning experiences, reading habits, and perceived social support. Observations were used to examine the implementation of instruction, including activity schedules, instructional stages, grouping arrangements, teacher–student interactions, reading correction, and routines. Documentation was used to examine the program's planning structure, targets, assessment, and activities. The use of more than one type of source enables the researcher to compare informants' accounts with observation records and documents, while taking into consideration the evidentiary limitations of each source (Creswell & Poth, 2018; Denzin & Lincoln, 2018).

The analysis follows the interactive model of (Miles et al., 2020), which comprises data condensation, data display, and conclusion drawing and verification. During data condensation, the data were focused on issues related to the research questions: program structure, habituation, initial learning experiences, family support, teacher competence, and school rules. The data were then presented thematically by comparing interviews, observations, and documentation. During the interpretation stage, the empirical themes were examined through the concepts of habitus, capital, and field. The conclusions were re-examined against the available evidence, including instances that did not fully align with the dominant patterns.

Bourdieu's framework was applied after the empirical patterns had been identified so that theory would not replace the data. Reading routines, for example, were not automatically classified as established habitus; such an interpretation required consideration of evidence concerning repetition and the meanings attributed to these practices by students. Similarly, family support was treated as a relevant social resource within a particular context, rather than as the sole determinant of success. This principle

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

maintains a transparent relationship between the data, codes, themes, and interpretations (Bourdieu, 1977, 1986; Miles et al., 2020).

Comparisons among interviews, observations, and documents were used to examine the consistency of the findings. Case study reporting should also explain the case boundaries, source selection, analytical procedures, and the steps actually undertaken to maintain research quality (Crowe et al., 2011; Levitt et al., 2018; O'Brien et al., 2014b; Rashid et al., 2019). However, specific strategies such as member checking, peer debriefing, a formal audit trail, or ethical approval are not reported as having been undertaken unless supporting documentation is available. The final report should specify the procedures for obtaining participant consent and protecting identities, particularly because the study involves students. The principles of credibility, transferability, dependability, and confirmability can serve as criteria for evaluating the quality of qualitative reporting, but they cannot substitute for evidence that particular procedures were actually implemented (Denzin & Lincoln, 2018; Lincoln & Guba, 1985).

This study was not designed to measure the causal effects of the Ummi method. Therefore, interview evidence concerning students' experiences of feeling more fluent is not used to conclude that the abilities of all students have improved. The conclusions are limited to patterns of implementation and interpretations of social practices supported by the available materials.

C. Results and Discussion

1. Structured Instruction through Initial Ability Mapping

The first finding indicates that Ummi instruction is organized through initial ability mapping, student placement according to jilid (textbook level), staged targets, and assessment. In the interview materials, the teacher explained that students who were unable to read began with the initial jilid, whereas students who had mastered the basic aspects of reading could be placed at a higher jilid or proceed to more advanced material. One quotation from the transcript states, "Students who cannot read at all

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

begin with Ummi jilid 1." The observation notes also describe placement based on reading ability and the adjustment of instructional strategies for groups working at the same jilid and page.

This pattern indicates that the program does not establish a uniform starting point for all students. Ability mapping serves to organize instructional materials and guidance according to students' identified learning levels. Teachers provide reading models, listen to students' reading, make corrections, and respond to emerging difficulties. The action plan document also includes student and teacher grouping, internal observation, assessments for progression to the next jilid, reporting, and data updates. This evidence supports the conclusion that the program has a structured organization and monitoring mechanisms. However, it does not provide complete individual-level data for measuring the extent of improvement in reading ability from the beginning to the end of the program.

Thus, the first finding most strongly explains how instruction is organized and adapted, rather than the causal effectiveness of the method. Differences in student placement indicate institutional recognition of variations in initial ability, while the existence of targets and assessments provides a structure for monitoring the learning process. To conclude that reading ability has improved across the student population as a whole, comparable individual assessment records collected over time would be required.

Initial ability mapping, jilid placement, targets, and assessment indicate that Ummi instruction operates within a structure that regulates the sequence of activities and students' learning positions. From Bourdieu's perspective, the school can be understood as a field: a social space characterized by particular rules, positions, and mechanisms of recognition (Bourdieu, 1977, 1986). Placing students according to their abilities is an institutional practice that determines the materials and instructional stages they follow. This finding is consistent with studies that identify procedures, teacher competence, and assessment as important components of the implementation of the Ummi method (Amalia et al., 2024; A'yun & Romadlon, 2022).

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

However, the existence of a structure is insufficient to conclude that the school field entirely determines students' practices. Structures provide opportunities and impose constraints, while students' prior experiences and engagement influence how those opportunities are experienced. In other words, initial ability mapping can be understood as an effort to align instruction with students' learning positions, but the effectiveness of this alignment needs to be examined through documentation of individual reading outcomes. The distinction between planned structures and outcomes actually achieved also requires caution when interpreting program documents (Amalia et al., 2024; Supriadi et al., 2022).

Taken together, these findings and their theoretical interpretation suggest that the pedagogical structure of the Ummi program provides an organized framework for responding to differences in students' initial reading abilities. Nevertheless, the existence of differentiated placement and monitoring procedures should not be treated as direct evidence that all students achieve the same degree of progress. The available data support an interpretation of how instruction is structured and adapted within the school field, while the extent of individual improvement remains to be established through comparable assessment records.

2. Morning Routines and Repetition as Mechanisms of Habituation

The second finding concerns the morning Qur'an-reading routine. The research materials record that learning activities take place at approximately 6:30–7:15 a.m., before the main instructional sessions begin. Activities start with an opening session and an introductory review, followed by reading and listening to recitations. The teacher also explained that the program involves repeated practice and reading or memorization assignments at home. One statement in the teacher's transcript indicates that changes in habits occur through repeated habituation.

Although routines provide opportunities for regular reading practice, student participation is not entirely uniform. The observation notes indicate that some students still require guidance regarding punctuality and discipline. Therefore, a regular schedule should not be equated with full compliance or the formation of stable habits among all

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

students. Routines create conditions that make repetition possible; their effects on students' dispositions must still be interpreted in light of their experiences and observed participation.

Reading or memorization assignments at home extend learning activities beyond the classroom. Literature on home literacy environments and family engagement indicates that forms of support need to be described specifically and should not be assumed to have uniform effects (Boonk et al., 2018; Castro et al., 2015; Hill & Tyson, 2009; Sénéchal & LeFevre, 2002). Achievement sheets acknowledged by parents constitute one form of documentation of family support. However, this evidence demonstrates a mechanism for support and monitoring, rather than proving that all families provide support with the same level of intensity. The second finding therefore highlights the relationship between time structures, repeated activities, disciplinary guidance, and continuity of practice, while acknowledging variations in students' responses.

Morning routines and repeated reading can be understood as conditions that enable the formation of dispositions through repeated practice. Within Bourdieu's framework, habitus is not merely a temporary habit but a set of dispositions formed through social experiences that may guide subsequent practices (Bourdieu, 1977). Studies of habitus in education emphasize the need to interpret dispositions in relation to experiences and institutional structures (Jackson, 2022; Tan & Liu, 2022). Therefore, in this study, regular schedules and homework assignments are more appropriately treated as habituation mechanisms that may contribute to habitus, rather than as definitive evidence that a stable Qur'an-reading habitus has been established among all students.

The finding that some students still arrive late is important because it demonstrates the limitations of explanations that emphasize routines alone. The same schedule can produce different levels of participation. Analytically, this indicates that a time structure is not equivalent to the internalization of dispositions; the process also depends on students' experiences, interpretations, and available support. This

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

perspective helps avoid the assumption that the more frequently an activity is scheduled, the more certain it is that a habit will develop (Bourdieu, 1977; Schoville et al., 2024).

The relationship between the empirical findings and Bourdieu's concept of habitus therefore needs to be understood as a potential process rather than a confirmed outcome. The morning schedule, repeated reading, and home assignments create opportunities for students to engage in Qur'an-reading practices regularly. However, the observed variations in punctuality and participation indicate that the presence of routines alone does not establish that the practices have become stable dispositions. Similarly, parental acknowledgment of achievement sheets provides evidence of a mechanism for connecting school activities with home practice, but it does not demonstrate that every family offers equivalent support. The data thus support an interpretation of routines as conditions that may contribute to habituation, while recognizing that students' responses depend on their experiences and social circumstances.

3. Previous Learning Experiences and Social Support

The third finding indicates that students enter the program with different learning experiences. In the student interview, the informant stated that they had learned to read the Qur'an at home before entering the school and had not started learning from scratch. The student also reported that, after participating in the Ummi program, they felt that the material had become easier to understand and that their reading had become more fluent. The student further indicated that they had reached the tadarus stage and were studying gharib and tajwid. These statements constitute evidence of one student's subjective experience; they cannot be considered representative of all students without additional supporting data.

Teacher support emerges as an important component of the learning experience. Research on cultural capital and habitus cautions that resources and dispositions operate through particular contexts and field-specific rules rather than producing outcomes automatically (Gaddis, 2013; Jaeger, 2011; Lareau & Weininger, 2003). The observation notes record teachers providing reading models, listening to students,

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

correcting their recitations, and responding to difficulties. Family support is reflected in reading or memorization assignments known to parents. At the institutional level, the program provides regular instructional time and procedures, while program documents include supervision and staged assessment. The combination of these resources indicates that reading practices occur through the interaction of initial ability, pedagogical interaction, support at home, and school structures.

The data do not indicate that each of these resources affects all students in an identical way. Instead, variations in prior learning experiences and discipline indicate that students occupy different learning positions. The third finding therefore supports a contextual analysis of the conditions accompanying Qur'an-reading practices without turning observed associations into established causal relationships.

Previous Qur'an-learning experiences can be interpreted as an initial cultural resource associated with students' learning positions. Knowledge of recitation, long and short vowel sounds, nasalization, or tajwid may provide an initial foundation when students participate in the grouping arrangements and instructional stages of the Ummi method. In Bourdieu's theory, capital derives its value from the structure of the field in which it is used; capital is not merely an individual characteristic that invariably produces advantages in every circumstance (Bourdieu, 1986). Accordingly, previous Qur'an-learning experiences may help explain variations in readiness, but the available data do not justify generalizations about all students or a deterministic relationship between prior experience and achievement.

Social capital is reflected in teacher guidance and family support for reading or memorization assignments. Teachers provide reading models and corrections, while parents may be aware of the practice undertaken at home. These practices indicate that the learning process is not entirely confined to classroom interactions. Research on social capital and educational environments supports the importance of examining relationships and social resources in educational practices (Bourdieu, 1986). However, family support in these data is described through forms that were observed or reported; the study has not measured its intensity or systematically compared its contribution.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

The term symbolic capital needs to be used more cautiously. Teacher competence and certification, as mentioned in the observation notes, may be associated with professional legitimacy within the program. However, determining how students recognize this legitimacy or how it influences learning interactions requires direct data concerning recognition and authority relations. Thus, the interpretation of capital in this study serves as a conceptual reading of the resources that are evident, rather than a formal measurement of all forms of capital (Bourdieu, 1986; Fudiyartanto & Stahl, 2024).

The findings and theoretical interpretation together indicate that students' Qur'an-reading practices need to be understood in relation to the resources and experiences they bring into the school and the forms of support available to them. Prior learning can provide an initial foundation, while teacher guidance and family involvement may support continued practice. From Bourdieu's perspective, these resources acquire significance within the specific educational field in which students learn. Nevertheless, the available evidence does not establish that these resources have equivalent effects for every student, nor does it demonstrate the intensity of family support or the precise contribution of each resource to reading development. The concepts of cultural and social capital therefore offer an interpretive framework for understanding differences in students' learning contexts rather than a basis for making deterministic claims about their outcomes.

4. Synthesis of the Findings

The three findings are interconnected. First, ability mapping and grouping by jilid establish a pedagogical structure that provides direction for the learning process. Second, morning routines, repetition, and homework assignments provide opportunities for sustained reading practice, although student participation continues to vary. Third, previous Qur'an-learning experiences, teacher guidance, family support, and school rules shape the social context in which reading practices take place. The program calendar records 68 effective days in the first semester of the 2026/2027 academic year,

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

while the action plan includes monitoring and assessment activities. Both constitute evidence of program planning rather than confirmation that all activities have been implemented. Overall, the data provide stronger support for explaining program organization and the dynamics of social practice than for measuring aggregate improvements in reading ability.

The theoretical contribution of this article lies in connecting the implementation of the Ummi method with social practice through three interrelated dimensions: the pedagogical structure of the school field, the initial and social capital that students possess or can access, and routines that may contribute to the formation of dispositions. This synthesis helps explain why the analysis of a teaching method should not stop at its procedures. However, this framework constitutes an interpretive synthesis derived from a case study, rather than a causal model that has been independently tested. This position is consistent with the use of social practice theory to interpret the relationship between actors' experiences and institutional conditions (Bourdieu, 1977, 1986; Tan & Liu, 2022).

In practical terms, the findings suggest that program administrators should maintain initial ability mapping, guidance, repetition, and staged assessment while ensuring that each student's progress is documented individually. Routines should be accompanied by strategies to foster participation rather than relying solely on scheduled activities. Homework can serve as a bridge between school and family, but its implementation should take variations in available support into account. These recommendations are implications derived from the observed data patterns, not evidence that particular interventions have been tested and demonstrated to be effective in this study (Amalia et al., 2024; Supriadi et al., 2022).

First, the available materials do not contain a complete series of individual assessments for comparing all students' initial and final abilities. Consequently, the article cannot determine the magnitude of improvement or conclude that the Ummi method is the sole cause of change. Second, the identified interviews include a program coordinator, a teacher, and one student. This coverage provides relevant perspectives

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

but is insufficient to claim that the experiences of all students are represented. Third, observations and documents provide information about implementation and planning, but each has limitations in demonstrating students' internal experiences or confirming that all scheduled activities were carried out. These limitations are consistent with the principles of qualitative case study research, which emphasize contextual depth and transparency regarding the scope of inference (Creswell & Poth, 2018; Miles et al., 2020).

Alternative explanations also need to be considered. The student's experience of becoming more fluent may be associated with learning through the Ummi method, but it may also be related to previous practice, activities at home, teacher guidance, or concurrent development. This study does not employ a comparative design that would allow the contribution of each factor to be separated. Therefore, the findings are best interpreted as an account of the relationship between program structure and the social context accompanying learning practices, rather than as an estimate of the method's effect. Future research could strengthen the analysis through repeated individual assessment data, a broader range of informants, and more comprehensive documentation of program implementation (Creswell & Poth, 2018; Supriadi et al., 2022).

D. Conclusion

This study demonstrates that the implementation of the Ummi method at SMP Negeri 1 Dagangan can be understood as an educational practice shaped by the relationship between pedagogical structures and students' social conditions. Three main patterns were identified: instruction is organized through initial ability mapping and sequential jilid levels; morning routines and repetition provide opportunities for practice, although participation is not uniform; and prior learning experiences, teacher guidance, family support, and school rules shape the context in which Qur'anic reading practices take place.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

From Bourdieu's perspective, the program structure can be interpreted as part of the educational field, prior Qur'anic learning experiences as an initial cultural resource, teacher and family support as social resources, and routines as conditions that may contribute to the formation of habitus. These relationships are neither automatic nor deterministic. Accordingly, the article's main contribution is an interpretive synthesis connecting instructional procedures with social practices, rather than a claim that the Ummi method causally improves the reading abilities of all students.

In practical terms, the program needs to combine standardized instructional stages with attention to differences in students' initial abilities, continuity of practice, participation support, and documentation of individual progress. The main limitation of this study is the lack of sufficient individual-level comparative evidence to assess the overall magnitude of improvement in Qur'anic reading ability. Future research is recommended to combine in-depth interviews and observations with documentation of individual reading assessments, broaden the range of informants' perspectives, and investigate how learning experiences and social support change throughout program implementation.

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